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The Ministry of the



HOLY SPIRIT / ROBERT C.
DUEZ

Are You Ready?



I picked the folder out of the pile of mail, and stood, almost transfixed as the above words burned into my mind.

Perhaps I'm too "Christian oriented." Or perhaps the longing of 40 years has become a priority emotion in my make-up.

But the words I thought I saw were:

The Christ
Coming
Are you ready?
C
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Are you ready?

That mid-May mailing has been lying on my desk ever since. But not to remind me that a census has been taken, fed into a computer (they even provided a pencil!) so that eventually we'll learn how many Canadians there are in this fair land.

I'm proud to be a Canadian. My passport promises the help, aid and authority of the Government of Canada, should I need it.

It's good to live in peace; to have a stable society, a fairly good economy (compare it with others, then bow in thanksgiving), to be free to work and to worship. Many countries are far from these ideals.

But those words about a census are not pricking and prodding my mind. The original question "Are you Ready?" has made me reply thoughtfully, gratefully, humbly — "Yes, I'm ready. My name is written in the Lamb's Book of Life. Christ IS coming — thank God."

And a finer land than Canada is being prepared for all who respond to God's census. No electronic equipment, no computer type mechanism means will be used to take His census.

The only requirement will be the new

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birth" (John 3:3, 5, 7). The only agent will be the Holy Spirit (see Mr. Duez's article), and the only name will be the one that says you are a child of God. The term is "Christian", in its full and Biblical meaning — "Christ's people." No tag or denomination, no theory, idea, cult or creed will do for this census. Only Jesus Christ is "the Way, the Truth and the Life."

And He is coming again! Are you His? Are you ready?

Please let us know if you have a spiritual problem, or if we can help.

DIAL-A-THOUGHT

Phone 920-2222 (Toronto)

Do You "Dig" God?

"God, we dig You," prayed a well known evangelist as he began a youth service.

"You should know this 'cat' Jesus," he urged on the young people.

And we cringed. Where is our reverence for a high and holy God? Must He be acknowledged in the slang and colloquialisms of the day?

And because someone is acceptable as a "cool cat," is this also the level to which we would lower the Christ, the spotless, sinless Son of God? He is God — very God of very God! Surely He is worthy of honour and reverence.

This is not opting for the "Thee" and "Thou" of old English, although usage has given them an aura of sanctity and reverence. Nor are "You" and "Yours" objectionable.

But when the Godhead is approached like a popular figure; or when He becomes buddy-buddy in the language of the day, something is tragically wrong.

"Our God is a consuming fire" says the writer of the Hebrews. "It is a fearful

thing to fall into the hands of the living God."

"But," someone objects, "He is my heavenly Father now. Christ is my elder Brother. The Holy Spirit is my Comforter. Can I not be at ease with the Godhead?"

At ease, yes. Sins have been forgiven. The wall of separation between God and man has been broken down. Eternal life with Him is a present promise and a future hope.

But is He only a man, that our names, tones and attitudes can show undue familiarity? The Law says that His Name must not be taken in vain. The awe, the wonder and the glory of God are lost in an almost insolent approach to His throne.

Read the Psalms of David, and note his humble praise and confession as he comes before his holy God. Follow Isaiah into the temple (Chapter 6) and hear the chant of the seraphim: "Holy, Holy, Holy, Lord God Almighty."

Indeed, follow the experience of any one Biblical or contemporary Christian character, and note the same sense of awe, wonder and worship.

Then how do we become so verbally slipshod in speaking to or of Him?

And why, in modern literature (even in strong evangelical books and prestigious Christian magazines) do we look in vain for those indications of His position?

Pronouns referring to God, Christ or the Holy Spirit are no longer capitalized. In some contexts it is even difficult to know to whom the "he", the "him" or the "his" refer.

It is unfortunate that the beautiful King James version (A.V.) does not thus distinguish the ones spoken about. Much confusion would have been eliminated.

It has been a delight to read the Amplified Bible, and to note this correction in typesetting. Even when His enemies speak scathingly, the pronouns referring to Christ are capitalized. And this footnote is carried in each instance.

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THE MINISTRY of THE HOLY SPIRIT

by ROBERT C. DUEZ
ONTARIO BIBLE COLLEGE

The operation of the Holy Spirit in the church and in the world has received special attention in recent years. In the light of this contemporary concern, certain guidelines and directives are necessary to evaluate existing trends. Every conscientious Christian is under obligation to examine present movements in the light of the Holy Scriptures. Only by such constant diligence can we avoid extremes and excesses which can damage spiritual life both individually and collectively.

One movement which is obviously preoccupied with the work of the Spirit is the "Charismatic" movement. It is marked by concentrated interest in the gifts of the Spirit, especially the extraordinary and spectacular gifts of prophecy, healing, and speaking in tongues. This stress upon the ministry of the Spirit arises out of the spiritual vacuum of our age. Many sensitive and sincere people are troubled by the sterility and formalism in our churches, and this deadness is not to be identified with so-called "non-evangelical" churches. Within our Bible believing circles there seems to be a form of godliness that is devoid of genuine spiritual vitality. Sensing this lack of divine power, some have sought to investigate or to create new patterns for personal renewal.

Certainly no Christian should quarrel with nor seek to hamper any desire to discover and exhibit more of the power of God within the Christian community. More concrete expressions of a true manifestation of God's Spirit are sorely needed in every corner of Christendom. We do not discourage it. We pray for and welcome it. Every Christian and every church must be concerned about the gifts and the power of God's Spirit. Apart from the gifts of the Spirit, our worship becomes mere formalism, our Christian experience will become sterile, and our service for Christ will be barren. Any indifference and unconcern about the gifts and power of the Spirit is a defection from the power and truth of the Gospels.

Yet the danger lies in the very real possibility that our zeal and concern may be misdirected. Out of a real sense of urgent need, we may settle for or seek after an experience which is counterfeit; an experience that is rooted in the flesh and promoted by the forces of evil.

Because of the poverty of our spiritual state, we may become the victim of the spectacular or the prey of enthusiasm, rather than the recipients of true spiritual experience. In order to guard against this threat, this chapel message is dedicated to a simple study of the ministry of the Holy Spirit.

I. THE TASK OF THE SPIRIT. THE SPIRIT'S ROLE

In John 16:8-11 the Lord Jesus outlines the work of the Holy Spirit in the world, to the unbeliever. Then in verses 12-15 He states the function of the Spirit in the Church. This activity is described in terms of "guiding" and "showings". When Christ sent the Spirit, He would guide believers and show them the things pertaining to Christ. To state the matter more precisely and theologically, the Spirit came to subjectively apply to the hearts of men all the redemptive benefits and blessings which Christ had procured objectively in His sacrificial death. The Work of the Spirit is simply making Christ real in the lives of men and women. This task can be summarized in three ways:

A. The Holy Spirit and Salvation.

The Holy Spirit convicts men of sin, quickens them from their deadness in sin and brings them to faith in Christ. Apart from the working of God's Spirit, there can be no possession of salvation. This initial activity of the Spirit whereby men are savingly joined to Jesus Christ is equated in the New Testament with the baptism of the Holy Spirit.

This expression - The Baptism of the Spirit - has often been misunderstood as a special work which follows salvation and which is accompanied by unusual manifestations of the Spirit. According to I Corinthians 12:13 we are all baptized with the Spirit into the body of Christ. The Spirit is imparted to every believer as a gift from Christ, precisely at the point of conversion and not in an additional work subsequent to conversion.

Acts 11:15-17 clearly indicates this is the case. Peter rehearses before the church the events which had transpired in the house of Cornelius. When these Gentiles repented and believed, the Spirit was given in fulfillment of the promise uttered by John the Baptist (Matthew 3:11) and by the risen Christ (Acts 1:5). This was a reduplication of Pentecost for these first Gentile believers.

This observation is quite pertinent in view of the modern stress upon seeking the baptism of the Spirit and especially the gifts that supposedly accompany this experience. It is without Scriptural warrant to seek the Baptism of the Spirit. If we have been converted, then we have already been baptized and we possess the Spirit as a gracious bestowment from the exalted Christ. (A

very excellent treatment on this subject is John Stott's *The Baptism and Fullness of the Spirit*.

III. The Holy Spirit and His Functions

The Holy Spirit is the Divine agent in the commencement of new life and also in the cultivation of that new life. In salvation we possess the Spirit. In sanctification the Spirit possesses us. As we yield to the wooing of the Spirit, He controls and fills our lives. In this process the Spirit produces His fruit in us. (Galatians 5:22-23). This fruit is composed of those virtues and graces of the Christian life which are common to all who are in Christ.

By means of the filling of the Spirit and the fruit of the Spirit we grow in holiness and become "Christ-like". Without any doubt the major thrust of the New Testament is upon this aspect of Christian experience. We are constantly encouraged to submit ourselves to the Spirit, to walk in the Spirit, to live in the Spirit, to be led by the Spirit.

One of the basic weaknesses and dangers of the Charismatic movement is at this very point. Any deviation from the major thrust of New Testament teaching poses a serious threat to sound Christian experience. Preoccupation with the gifts of the Spirit with a lack of interest in the fruit of the Spirit is not Biblically balanced. According to the New Testament teaching the chief evidence of the presence and the fullness of the Holy Spirit is moral (fruit of the Spirit) and not miraculous (gifts of the Spirit).

If our practice is conditioned and controlled by the Word of God, then our emphasis will be the New Testament emphasis – the fruit of the Spirit. Let our energy be devoted to the cultivation and promotion of those graces which produce true godliness.

IV. The Spirit and Service

In salvation we possess the Spirit. In sanctification the Spirit possesses us. In service the Spirit equips us, bestowing upon us gifts that we might minister in the name of Christ. The contemporary preoccupation with the gifts of the Spirit is rather perplexing when we consider that only three New Testament passages are actually devoted to this subject (Romans 12, 1 Corinthians 12-14, and Ephesians 4).

1 Peter 4 does not actually deal with gifts per se, but with gifted men. A study of the Corinthians passage is rather instructive. These gifts are sovereignly bestowed by the Holy Spirit (1 Corinthians 12:11 "As He wills"). Therefore not every gift is enjoyed by every believer. These gifts are not shared "in common" as are the fruits of the Spirit. To make any single gift a measure or standard of the fullness of the Spirit is directly contrary

to the very distribution of the gifts. Furthermore these gifts are administrations (1 Corinthians 12:5). They are activities of and for service. That is, they are power and ability whereby we are enabled to administer spiritual things unto the benefit, advantage, and edification of others.

Scripture plainly teaches that the gifts of the Spirit are always subordinate and subservient to the first two functions of the Spirit. The Spirit endows us that we may be His instruments. Spiritual gifts make us agents for the salvation of the lost (function #1) and for the sanctification of the redeemed (function #2). If our interest in and concern for the gifts of the Spirit is directed toward any other end, then our motive and intent is wrong.

II THE TESTS OF THE SPIRIT THE SPIRIT'S REALITY

Spiritual reality requires discernment in relation to the activities of God's Spirit. Paul exhorts us to "prove all things; hold fast that which is good" (1 Thessalonians 5:21). John urges us to test the spirits to determine their origin (1 John 4:1-3). The reason why the spirits must be scrutinized is that there are spirits of anti-Christ in the world. Let us not consider an anti-Christ as the absolute opposite of Christ. "Anti" means "in the place of". It is our word for substitute. There are substitute or counterfeit Christs abroad in the world. These spirits and movements are almost identical to the real thing but they are counterfeit.

Great caution must be exercised lest we be lead astray by an artificial experience. How do we test a true working of the Spirit of God? By what standard or criteria can we evaluate modern claims to be a true work of God. There are two "acid" tests which are infallible.

V. According to the Written Word of God The Scripture

Jesus promised that the Spirit would guide us into all truth. He would not speak of Himself but would speak that which He heard. This implies that the teaching of the Spirit was not self-originating. His ministry would be in accord with redemptive revelation. He is the Spirit who guides into all truth. Jesus elsewhere identifies the truth with the Word of God (John 17:17). It is a valid conclusion that the Spirit always works in correlation with the Scriptures.

In testing a work of the Spirit, sincerity is not the standard of genuineness. Nor is experience, no matter how wonderful, to be the final judge of reality. Every experience and every sincere claim must be brought to the touchstone of Scripture. If it does not stand under

the scrutiny and judgment of the Word of God, it is not of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). That which is not in harmony with the Scriptures must be renounced and abandoned for our spiritual well-being.

Suppose we apply this test to the case of **glossolalia** – speaking in tongues. Four New Testament passages refer to this unique phenomenon. (Acts 2, 10, 19; 1 Corinthians 12-14). The three references in Acts are historical and unusual occurrences which can be questioned as normative for all believers. The Corinthian passage deals with the abuse of this gift in a problem church. Isn't it remarkable that this particular gift is mentioned within only one particular context apart from the historical narrative of Acts? More strange is the fact that it appears in a church marked by division and discontent, immaturity and immorality. If this gift is the sign of Spiritual reality, it comes to New Testament expression in a church which was definitely not spirit-filled but indeed carnal. Be that as it is, what directives are contained in this passage to test this gift?

Without exhausting all the detail of the passage, the following factors are indisputable:

1. This gift of tongues is not recommended as for all. Scripture teaches that it is not experienced normally.
2. Believers are not encouraged to seek this gift. Any one who advocates this practice is not in line with Scripture.
3. The use of this gift is never suggested by Paul as evidence of the baptism or fullness of the Spirit.
4. Very special restrictions are placed upon its use. It must edify. There must be an interpreter. Everything must be decent and orderly.
5. The emphasis of the apostle is upon love (1 Corinthians 13) which is not a gift, but a fruit of the Spirit.

Any experience which does not conform to these principles as stated in Scripture cannot be of God. If the modern tongue's movement subjected itself to these Biblical regulations, it would collapse. It places emphasis on experience and not upon Scripture. But the Spirit will never manifest Himself in ways that contradict what He has written.

B. According to the Living Word of God: The Saviour

Jesus said that the Spirit would glorify Him. The Spirit's ministry is not self-originating so it will conform to the Word of God. His ministry is also not self-elevating

and therefore it will always point to Christ. Godet speaks about a rivalry of Divine humility within the Trinity. The Son glorifies the Father and the Spirit glorifies the Son. There is a subordination of the members of the Godhead to each other in the work of redemption.

An acid test of genuine spiritual reality is the place given to Christ. Wherever the Spirit of God is operating, the person and the glory of Christ will be magnified. The Holy Spirit operates as a spotlight. A spotlight will bring an object into brilliant relief against a dark background while not calling attention to itself. The Spirit will elevate Christ in two ways: 1) He will make men conscious of and appreciative of Christ and His work. 2) He will make men Christlike in their walk.

One of the inexplicable facts in the modern Charismatic thrust is that individuals claim the power of the Spirit but who are strangers to Christ and His salvation. How can a man know the working of God's Spirit when he is devoid of saving grace? Yet men today make this claim. Any movement which purports to be of the Holy Spirit and His power, rather than upon Christ and His excellencies, belies its own claim.

CONCLUSION

May God be pleased to use this sketchy statement of the ministry of the Spirit to keep us from error and to guide us into all truth. Let us recognize that the solution to our apathy and complacency is not to be found in ecstatic utterances or spectacular experiences. The answer must not be sought in gifts but in the Giver. We shall find Him at the throne of grace. Let us prostrate ourselves before Him, confessing our coldness of heart and our sin. Let us yield to His Spirit and pray that He will revive us again.

Mr. Duez delivered the foregoing as a chapel message to the students at Ontario Bible College. It was received with such appreciation, that we felt we should pass it on to others.

*Reprints are available on request.
Write the editor if quantity desired.*

ANOTHER YEAR

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee!
Another year in leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face;
Another year of progress;
Another year of praise;
Another year of proving
Thy presence all the days;

Another year of service,
Of witness for Thy love;
Another year of training
For holier works above,
Another year is dawning.
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee!

—Francis Ridley Havergal

The Two Earth-Walks of God

Millions of people sat transfixed, eyes focused on television screens. Before them spread the dead, colorless, pockmarked surface of man's latest conquest: the moon.

Soon a foot, then the leg, then the body of a man appeared — and man had stepped on to the lunar surface. He walked, a queer, kangaroo-like hop, on the atmosphereless moon. It was the climax of scientific achievement and electronic miracles. And, when subsequently, a golf ball was hit and a special cart was driven on that same surface man seemed perfectly at home. The way into outer space had been prepared.

With many exceptions, it cost more than 22 billion dollars for one flight. Special clothing apparatus and life-sustaining equipment were necessary. And contact with the earth was essential. It may be lost, lost, lonely and desolate in those far-out reaches of space.

Nearly 2000 years ago, a Man walked the earth. Heralded by angels foretold by prophets planned in the eternal counsels of God, He spanned the gap between eternity

and time, to prepare the way for man's journey into life that is eternal.

It was a costly earth-walk. The glory of heaven, the love of God, the life of His Son — these were part of the price so willingly paid. The Man visited earth, "clothed in flesh the Godhead see, hail Incarnate Deity." His clothes were a swaddling band — His humanity; a towel — His humility; a seamless robe — His eternity.

His earth walk was not hailed by the world, for "He was despised and rejected of men." He was not acclaimed by the world's millions, but the multitudes cried out "Crucify Him! Crucify Him!"

His earth-walk ended in the ignominy and shame of the cross; between two thieves; naked to the eyes of the world; pain-wracked by nails and spear; burdened by the sin of the world; hanging forsaken between heaven and earth. This was the end of His earth-walk?

No! He rose from the dead and walked again among men. And He walks among us still, calling men to eternal and abundant life in that "home over there" that He has prepared.

Some day the mystery and challenge of the moon walk will have been forgotten and placed in history as a great event, while mankind looks for other and greater exploits.

But in the great reverse of the ages, He Who was unknown, a Stranger, born in poverty, lived in humility and died in shame, shall come again in power and glory, to walk this earth!

"And every eye shall see Him," not on a T.V. screen, but in His blessed Person, "and every knee shall bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

How will you see Him then? A passing event in history? Or as the One Who came and died to save you? Because that's what Christmas is all about.

Are You Guilty Too?

Ye call Me 'The Way' . . . and walk Me not;
Ye call Me 'The Life' . . . and live Me not;
Ye call Me 'Master' . . . but obey Me not;
If I condemn thee . . . blame Me not!
Ye call Me 'The Bread' . . . and eat Me not;
Ye call Me 'The Truth' . . . and believe Me not;
Ye call Me 'My Lord' . . . but serve Me not;
If I condemn thee . . . blame Me not!

Selected by W.J.W.

Do You "Dig" God?

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"Capitalized for what He is, the spotless Son of God, not what the speaker may have thought He was."

What a beautiful concept of Him, our Lord Jesus Christ.

A remark made years ago by the late Dr. John McNeil of blessed memory, points up our thesis. He said that in the early days of the handwritten, sacred manuscripts, the name of God was so revered that the writer would first wash and cleanse his quill, then wash his own hands, before venturing to write the name of his God.

Extreme? Perhaps. But must the pendulum swing so far the other way? Why cannot we honor and glorify Him without affectation or hypocrisy? Why can we not, in reverence and humility, place Him where He belongs, in both verbal and written communication? And do it for Who and What He is!

No, we don't "dig" God. Nor do we know a "cut" whose name is Jesus. But with thankfulness and reverence, we can say

"Holy, Holy Holy, Lord God Almighty!
Early in the morning our song shall rise to Thee;

Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!

Holy, Holy, Holy! All the saints adore Thee,
Casting down their golden crowns around
the glassy sea;
Cherubim and seraphim falling down before
Thee,
Which wert and art, and evermore shalt be.

Holy, Holy, Holy! Tho' the darkness hide
Thee,
Tho' the eye of sinful man thy glory may
not see,
Only Thou art holy; there is none beside
Thee
Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!
All thy works shall praise thy name, in
earth, and sky, and sea;
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!"

Editor's Note:

The following article is republished here as part of our responsibility to present contemporary problems to our Christian constituency.

But lest our readers think that this subject is a problem at O.B.C., I sent the article to the President for his appraisal, approval or disapproval.

The decision to reprint it or not came back to me, with this memo from Dr. Boehmer:

"We here at Ontario Bible College do not have such problems to cope with or such attitudes to face. Our splendid young people come to us still believing implicitly that the 'fear of the Lord is the beginning of knowledge.'

"God's promise remains inviolate, 'train up a child in the way he should go, and when he is old (or older!) he will not depart from it'."

The article is not necessarily written from a Christian viewpoint. But there is a strong Christian ethic here.

So we decided to publish it, trusting that help, insight and understanding might come to some who must cope with the very real problems of today.

The Editor

It's Time to Stop Coddling Young People

By Helen B. Campbell

(Reprinted with permission from the May, 1971, issue of Legion, the Royal Canadian Legion's official magazine.)

I don't know about the rest of the adult world, but it so happens that I am sick of constantly reading or hearing about the generation gap and our poor misguided teenagers. I'm sick of hearing about protest marches, riots, drugs, vandalism and teenage sex. I'm sick of the general trend to give this group an over-emphasized place of importance in society.

How many times in the last five years have we heard, ad nauseum, that 'teenagers are misunderstood'? So what? Who isn't? We 40-year-olds are misunderstood too, and I'm sure many an 80-year-old feels grossly misunderstood. We have spent so much time, research and money in the last 25 years just trying to understand the teenager, that we have well-nigh ruined him with our solicitude. The market is flooded with literature which purports to help you "understand" your teenager.

How did our parents, a generation ago, even manage to rear us when they had no such references available? They didn't appear to worry that we were "misunderstood." They acted according to their common sense and time-honored customs and somehow we developed. Somehow we were mature enough to go to war, do a man's work, and give our lives, if necessary, for the country we loved.

I'm sick of hearing that teenagers are rebelling against society. What are they rebelling against? Teenagers have never had it so good. Their opportunities are unlimited.

That they must rebel against society is mockery to those who remember struggling through the 30's, with barely enough

to eat at times, let alone having any luxuries — or to those who remember the 40's, when 18-year-olds flew fighter planes against the enemy, were set adrift in life rafts from a torpedoed ship, or languished in an enemy prisoner-of-war camp. They would have given their eye-teeth for such a society as our young people have today — one full of opportunities for the asking.

What kind of society do they want? We seem to be the "chosen people" as societies go today, and people of other countries hope longingly to become Canadian immigrants. Our young people bask in freedom, and confuse it with license. They wallow in liberty, a liberty men and women fought to save, and misuse it. By this misuse they are insuring that it will someday be taken away, unless anarchy is to be the answer.

NOTHING TO DO?

I'm sick of hearing that our young people have nothing to do — that is why they get into trouble. They have everything to do! Even the smallest schools nowadays generally have a well-equipped gym-



nasium, a library, plus "the extras" — such as drama, music, art, shop and so on, which should surely give the students plenty of scope to suggest creative activities.

Almost every town is so overcrowded with clubs — hockey, scouts, guilds, dance schools, etc., etc., etc., — that teenagers could keep themselves busy every day of the week if need be. Nothing to do? What do they want to do? At the risk of sounding like an "in my day" record, I cannot resist throwing in the comment that we found something to do. We did not have to have every second organized for us. All it takes is a little imagination, curiosity and creativeness.

I'm sick of hearing of teenagers trying to make school policy. In one high-school in our area the principal experimentally instituted a "come to class if you like" policy. It sounds Utopian, but you might guess the result.

WHAT ABOUT DISCIPLINE?

The classes were almost empty; discipline became unbelievably hopeless; good students were so disgusted that they preferred to take correspondence classes and study at home; very few get passing grades. Let's face it, liberal and all as it sounds in theory, teenagers are just not mature enough to take such responsibility. They need to be directed; furthermore, I'm sure they want to be directed. In any school, the most popular teachers are those who maintain good discipline and make some demands on learning.



Likewise, I'm sick of hearing of teenagers trying to run our universities. Why should they? When did they earn the right to direct university policy? It takes years of training and considerable knowledge to be able to run a university.

Presumably our students go to university to receive knowledge and prepare themselves to make a place in the adult working world. If these are, indeed, their motives, then what possible place have protest marches, riots, vandalism? Telling their superiors what to do smacks uncomfortably of the Red Guards of China belligerently and degrading their aged intellectuals.

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I'm sick of hearing of teenage immorality and "The New Morality." I think if I see one more TV show where young people discuss sex, I shall be violently ill. Psychologists, sociologists and psychiatrists aside, by what right do these young people discuss sexual relationships to the whole nation?

WHAT'S WRONG WITH A SQUARE?

This will brand me a square, but what's wrong with the old-fashioned idea of virginity before marriage? I feel sorry for these kids. We've taken from them the right to dream about the Prince Charming who will one day woo and wed them. They know so much, that that sort of fantasy is old-fashioned, too.

I am particularly sick of hippies, rock festivals, nudism, illegal drug traffic and open immorality. By what possible right do these groups ignore our laws and, indeed, flaunt them in our faces? Are there not laws against loitering, vagrancy, drug-trafficking, and indecent exposure? Is not the law for everyone? Why is the law not enforced?

I hope that no Canadian takes pride in the fact that our police were recently praised for not interfering with the goings-on at a Rock Festival. Surely what they were doing was closing their eyes to law-breaking.

THE LOSS OF COMMAND

Time was when the father was the undisputed head of the family; he was the boss, and whether right or wrong, his word was law. Undemocratic? Not really. In my day (again!), we knew our place. The younger you were, the further down on the totem pole you were. Growing older brought certain privileges, but not before their time.

And today? In too many homes everyone knows who's boss, but it's not father. It's only too often the teenagers themselves. Father throws up his hands in helpless frustration and complains "I can't do a thing with him." Why can't he? He is the father, and should have the final word.

I feel for these young people. They do not know their place, because we have not taught them. They are out of place. They know inside that, although they make the orders, father should. They crave to be directed. Why should they respect this man they rule?

If they can't respect one member of the adult generation the one closest to them, and depend on him for direction, how will they respect others? Will such a teenager respect his teachers, professors, the police members of parliament, his minister, or in fact, anyone in a position of

we must STOP CODDLING the kids

authority? Will he agitate to have a teacher thrown off staff; show disrespect to the police; chant jibes and obscenities at the Prime Minister? He does not know his place. He has not learned that a little humility never hurt anyone. He does not realize that respect for authority is a must in any workable society.

WHO'S TO BLAME?

In looking for causes to our problem, we cannot exonerate the mass media. The press gives wide coverage to teenage riots, drug addictions, nudity, and so on, thus ensuring that such things shall surely spread. Many publications today glorify the sex act, and all possible perversions of it.

One would almost think that no one, married or otherwise, lives a normal sex life. The modern-day movies capitalize on the lurid, the perverted, the under-handed and the immoral. What chance have the poor kids got when bombarded with the like every time they turn a dial, pick up a book or visit the cinema?

What is the answer? I don't pretend to know, but some things are abundantly clear. We must find it and act on it before law-breaking grows into anarchy, and we are forced to replace democracy with a police state.

We must adopt a get-tough policy with law-breakers before they wreck our society. Let's stop giving the "do-nothing hippies" hand-outs. Why should we support people who don't contribute to our established way of life? For their own good they must learn that the world does not owe them a living — that all people must earn the benefits of society.

LESSONS OF HISTORY

We must do this if we want to keep a country worth living in. Certainly, the lessons of history give ample proof of the fate of a society which becomes lazy, dissipated, vulgar and immoral. Licentious living is not a way of life we can accept, and hope to survive as a nation among competing nations.

Freshmen Pictures

Group I — 3rd row (L-R): Barry Krammes, George Honsberger, Bill Lenny, Dean Mullin, Bev Petkau. 2nd row: Bob Davis, Nancy McGewan, Barbara Hayes, Gerda Oskam, Glenda Payne. 1st row: Helen Nancekievill, Noemi Navarro, Linda Miller, Sue Lewis, Sharon Lees, Beth Harper, Debbie Parkinson.

Group II — 3rd row (L-R): Ron Pavloff, Tim Eaton, Dave Banks, Rob Gowing, Tim Roberts. 2nd row: Sylvia Pitts, Jane Johnson, Gloria Clarke, Diana Amos. 1st row: Edith Norman, Nancy Palmer, Carolyn Foster, Myrna Dorsey, Cindy Werner.

Group III — 2nd row (L-R): Gord Marquis, Steve Lane, Jim Graham, Brian Gleadall, Gerald Geisbrecht, Paul Harvie, Phillip Bruce, Allison King. 1st row: Catherine Miller, Linda Larmour, Carolyn Amy, Sharon Dyck, Cathi Bigelow, Donna Burt, Anne Black, Joyce Burn, Marle-France Gallay, Gail Hincks.

Group IV — 3rd row (L-R): Kurt Weaver, David Walker, Carl Whitehead, Gerrit Van Essen. 2nd row: Sheryl Sauer, Marlyn Teibe, Kathi Paul, Lane Richards, Karen Westrepe, Sylvia Walker, Shirley Anne Stevenson, Helen Wilson. 1st row: Winara Schneider, Gail Roadknight, Marilyn Peet, Ruth Walden, Lori Worling, Christine Rose, Joyce Vandersluis, Muriel Rendle.

Group V — 3rd row (L-R): Wes Reimer, Bill Thorpe, Ken Tracy. 2nd row: Paula Sears, Ruth Jordan, Margo Rodgers, Marilyn Francis. 1st row: Alice Godfrey, Barbara Tiffin, Marcia Russell.

Group VI — 2nd row (L-R): Wilfred Ball, Warren Charlton, Paul Adams, Jake Gelsbrecht. 1st row: Richard Bell, John Johnstone, Louise Ferriss, Carol Craig, Janice Gilbert, John Henry.

Group VII — 3rd row (L-R): Mark Rhodes, Carl Simens, Bob Nagle, Jim Paul. 2nd row: Ruth Sowbel, Sonja Wells, Cathy McGruer, Bill Smart. 1st row: Nancy Peckover, Mary Szczorblak, Linda Vogt, Betty Kilcup, Sharon Ward.

Group VIII — 2nd row (L-R): Arthur Taylor, Lloyd Markle, James Strike, Peter McKnight, John Ruby, Mark Scott. 1st row: Paul Douglas, Linda Stanley, Ruth Vold, Paul Smith.

Group IX — 3rd row (L-R): Don Carmack, Mike Benson, Les Bookor. 2nd row: Debbie Fast, Alison Fraser, Cory Brown, Heather D'Nell, Sharon Dewell. 1st row: Marg Andrews, Lela Cunningham, Nancy Devlin, Gwen Finkbeiner, Joan Baxter.



FRESHMEN, 1971

What a tremendous work we are called upon to do with those whom God has entrusted to us! This year we have 150 freshmen — eager, keen, spiritual young people. This gives us a total student body of 342. Here are some further statistics. The freshmen come from 17 denominations through Canada, the United States, and overseas. Several are the products of missions (Nationals and M.K.'s) and the manse (P.K.'s). There are nurses,

teachers, businessmen, university students, and high school graduates.

These young people have been called of God to OBC, and we command them to you for prayer. We are responsible for them. They must be trained, and this training costs money. Rising costs and expanding needs have strained our resources to the limit. May we urge upon you once again the priority of God's work here at the College, and the urgent need for your consistent support.



(Cont'd from page 8)

We must stop coddling the kids. Let's catch our "younger than teen" group and teach them what authority is, what responsibility is, and what morality is, so that someday they can use this learning wisely and pass on their knowledge to the new generation.

Let's stop giving press, radio and TV coverage to our teen-age misfits and, instead, publish more on what our good, solid young people are doing — the hundreds and thousands of teenagers who are

contributing to this world of ours, and who will make dependable, knowledgeable citizens, but who are forgotten and upstaged by the misfits.

Let's hand them a few bouquets, encourage them in their endeavours, and pray that some of it will rub off on the unhappy others who are leading our country to ruin. Let's help these serious kids to develop a country which will throw away the worst of the past, and keep the best. And let's do it quickly, before it's too late!

The Silent Majority

Silence can mean different things — ignorance, satisfaction, or possibly even indifference. The emergence of the silent majority in our society at large has been applauded by some and scorned by others. This is to be expected because the emergence means that a new role is being enacted. Actions are replacing inaction and words are replacing silence; it changes the status quo. For if the silent majority rises up they can no longer be silent. They are different. They have changed.

There is much talk and many books about the resurgence of the laity. It is very easy to write off the "Silent Majority" in the church as being indifferent. But there are other reasons for silence. Is it possible that the people of God are ignorant — they really don't know how and what to do? In this case tremendous responsibility rests upon the leadership of the church.

To tell a person how to do something is not the same as teaching a person to do something. Rev. Jim Kennedy, Pastor of the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, discovered this when he tried to get his people involved in personal evangelism. He taught them how through a course on witnessing, but everyone just sat. He lengthened the course; still no one became involved. He then realized that personal evangelism is "caught" not "taught". He took one of his men with him to visit a person who had come to his church. He risked the possibility of this "layman" seeing the pastor fall on his face — and fall he did. But the seeming failure proved to be the key in involving the "Silent Majority" in active witness.

Is the church prepared for an awakened laity? History has shown that often the most unprepared are the clergy. To have the "Silent Majority" become vocal will destroy the status quo, for things will change. An awakened laity will rise up either to bless the leaders of the church for leading them, or sit in judgment upon them.

Silence is golden, but also silence is safe. If we want change, it means death to the status quo. Many of our cherished ideas will be destroyed. It is impossible to determine the exact nature of the change, for who is bold enough to tell the Spirit of God what He can do? The prior question is not why there is silence, but are we willing to risk the shock wave when the sleeping giant awakens?

... Sam Rowan

(From "Together," Missionary Internship)

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O.B.C. is just north of Bloor Street

Bookmobile Donated to the College

Mr. Cecil Larn, longtime associate of the College on the Corporation, and member of many Mission Boards and organizations, is also an avid reader.

And he thinks others should be too!

At his suggestion and through his generous provision, O.B.C. now has a Bookmobile that will minister to the shut-ins, and ill and the incapacitated. (See the following notice.)

We are grateful to God and to His servant for this additional outreach of the College ministry.

IF YOU ARE A SHUT-IN

AND

IF YOU ENJOY READING

AND

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Mr. Larn at the wheel of
the Bookmobile.



Presentation of the Bookmobile.

Left to Right: Dr. S. L. Boehmer, President; Mr. Cecil Larn, donor; Mr. M. Steinmann, Director of Stewardship.



GRAD OF '40 JOINS STAFF

The President has announced the appointment of R. E. Harrison '40, to the staff of the College as a member of the Field Representatives team. His special job will be the Bookmobile ministry.

"Ernie" Harrison served in Nigeria under the S.I.M. from 1941 until 1965, where he served among the Yoruba people, where he latterly operated a bookshop, 3 branch shops and 2 bookmobiles. He assisted in the publishing of the "Yoruba Challenge," a Christian paper that serves over 8 million people.

Mr. & Mrs. Harrison (Adrienne) have been involved in the publishing, selling and distribution of literature in various ways, both at home and overseas. He brings to his new job at O.B.C. the breadth of experience, the sense of dedication and the sincere desire to serve the Lord Jesus Christ that is typical of all who share in the work here.

We welcome Ernie and Adrienne into this closer relationship and commend them and their new task to you for your prayers and interest.

Ed. Note:

Students taking the Missionary Creative Writing course, were assigned College projects. Three of the group efforts appear here, over their by-line. We thought you would enjoy reading them.

The 'His Team Singers' — Travel West

"WOW! BEAUTY! MOUNTAINS!" Don marveled. Five pairs of ogling eyes scanned the imitable beauty of the Rockies which cathederalized heavenward. A most refreshing sight for the "His Team Singers". The splendour of God's handwork seemed to embrace each member of the team as if God Himself had irrevocably

decreed a respite from the rigorous itinerary.

Fifteen days earlier, five hardy fellows had left the confines of the classroom to meet the commitment of summer ministry. Their sole purpose was to share their Lord with others, through the medium of music and the spoken word.

Their opportunities for service varied from the enlivened atmosphere of a Bible Conference grounds to the damp, dingy dimensions of a cell block; from effervescent youth camps to placid old folks homes; from frivolous high school assemblies to reverent church sanctuaries.



Laborious hours of practice preceded each service, but each trying hour received due recompense, when glowing faces told of hearts that were greatly blessed. Many expressed their appreciation for the way in which the gospel was presented.

Once, startled by an unsuspecting tap on the shoulder, Charles Nlenkirchen veered to his left, only to find himself embarrassingly close to an unfamiliar older man. He was unkempt in his dress, but there was nothing dowdy about his countenance. He explained he had just been released from prison, and this was his first time in church. With beaming face he acknowledged as best he could, in his broken English, his heartfelt thanks for such an uplifting service.

A similar incident occurred when Don had an opportunity to witness to an elderly woman about the assurance that we can enjoy in Jesus Christ.

Their heavy schedule through Western Canada and Northern Ontario involved approximately 75 engagements. A rigorous calendar, however, could not prevent them from going ocean wading, clam digging or combing the beach for "smelly shells."

Some of the 13,500 miles were punctuated with rainy weather and flat tires.

Why so many flat tires? This matter raises a few unanswered questions that

the Department of Transport would like to have answered. John Stevenett openly admits that Don Collar drives by the Braille system! And it is said of John S. that he's a curb cruncher. And you really can't say things came off without a hitch, for John Foreman from "Sweets Corners, Ont." humorously recalls the time when the trailer broke loose from the car shortly after leaving the O.B.C. parking lot.

Maturing in Christ is an important aspect of the Christian life. The team members felt deeply that they experienced this growth, and that a better quality of character was tempered in their own lives. One might say the refining fires were the people with whom they came in contact. Those with whom they were closely associated, came from a different walk of life, and expressed varying viewpoints. After such an encounter with such a cross section of people across Canada, the quartet could

say with Paul, "I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings."

The Team know without a doubt, that it was the prayers of those back home that continually sustained them. With this confidence, they could sing with even more gusto, "For Me to Live Is Christ."

Many miles led to hundreds of people and to scores of places. As they sought to be faithful, so the "His Team Singers" share a quiet confidence with Isalah, "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void." The Team was transfixed by the majestic Rockies, but marvelled even more at the majesty of God, at work in lives and hearts.

by Alice Fraser, Coral Wright,
Tim Medhurst

John Beerley, The Man and the Challenge



. Rev. John Beerley and his family. Left to right, Virginia, John, Helen, Jimmy, David.

"Daddy, I'm sick." Though these words are commonly heard in a home with children, they were used of God in His divine plan for John Beerley. He is now serving as Director for Canada of Un evangelized Fields Mission (UFM). How did it happen?

As a teenager John was exposed to missions through the Annual Missions Conference held at his father's church in Easton, Pennsylvania.

Although he was active in youth groups, it was not until his last year in high school that he felt the need of training for lifetime service with the Lord.

This involved three years of studies at

Philadelphia College of the Bible. There he attended a number of prayer groups, each one facing him with a new and different challenge. It was here also, that John met his wife, Helen.

After graduation he attended Kings College in New York. He majored in Bible for two years with really no idea what he was going to do after graduation.

The next two and a half years were spent travelling as a song leader and associate evangelist. During this time they visited the Caribbean. He loved Jamaica; liked Cuba. But the poverty of Haiti depressed him. Personally, it would have

been his last choice for any type of service for the Lord.

Upon arriving home from his trip, John wrote a letter to West Indies Mission Board for service in Jamaica. Somehow he couldn't bring himself to mail it; soon the letter was to be filed in the trash can.

As a teacher at a New York Bible Conference, John met Mr. Pudney, founder of UFM. He introduced him to the need of teachers in Haiti. John promised to go home and pray for God's guidance. "I prayed," he says now, "but not sincerely."

Some weeks later a young missionary from Haiti presented John with this same need, after a Sunday evening service. With these two incidents in mind, both John and his wife Helen prayed immediately upon arriving home for a definite answer from God concerning the challenge before them. They prayed God would reveal His answer to them the next day.

On Monday they were to leave on vacation; but they were delayed by the illness of their three year old daughter. That morning an application was received in the mail for service in Haiti, papers that had not been requested by John. It was necessary that the papers be mailed back as soon as possible.

Had their daughter not been sick, had they not received the papers that day, they would not have had the answer for which they had asked the Lord. This answer to their specific prayer was so clear that they were unable to miss the message.

Fifteen exciting years in Port Au Prince, Haiti, were to follow. John served on the faculty of the Bible Institute with three other missionaries. Today they have four missionaries and three nationals, two of whom are graduates from the Institute.

There are thirty male students enrolled in a three year General Bible Course. After graduation many of them will become lay preachers in the mountains of Haiti. Women attend the Institute only in the summer, but next year the school will be co-ed.

Two years ago he was asked to become the Canadian Director of UFM. It was a difficult decision, for they loved Haiti; it was their home. After much prayer, he agreed to take the position at the expiration of his term in Haiti.

Now, John, his wife Helen and their two sons are residents of Toronto. Their eighteen year old daughter is attending nurses' training at Lancaster General Hospital in Lancaster, Pennsylvania.

When asked, "Why come back to school now?" he replied, "Since I will be working mainly with young people, I felt a need to explore new teaching methods; to acquire

valuable insights to attain a better rapport with students. I also wanted to return to complete the required credits for my B.Th. degree."

John uses every opportunity to speak with students concerning UFM and is open to students for discussion on many subjects.

His responsibilities as director of UFM involve him in college campus ministry, Bible and missionary conferences and administration duties. Although UFM was started in Toronto forty years ago, it is relatively unknown to many Christians throughout Canada.

To change this, is John Beerley's challenge. And God started it all with a sick baby.

by Dave Knight, Judith Hook,
Lane Richards

God's Love in Vietnam



Ravi Zacharias

"What is love?" asked a G.I. defiantly. A trace of urgency broke rudely through a hard exterior, leaving his youthful features exposed, and contorted with pain. The G.I. confessed openly to disillusionment and fear which plagued his every waking moment, since he had first touched Vietnamese soil. The sight of this helpless, lonely human being almost grovelling in agony left a deep impression on Ravi's mind. Had the world degenerated so far, that in this day, whole generations have lost, not only the meaning of love, but also the only contact with the Source?

Was it not God's love that had sent young evangelist Ravi Zacharias halfway around the world to preach the message of Jesus Christ to a lost and dying people? For the summer of '71, God used this earthen vessel as an agent of mercy and compassion reaching out to the Vietnamese, pleading with them to repent and be saved.

How does such a moving experience itself affect one's own outlook, world views

and concept of God? To have our questions answered, we approached Ravi directly for first-hand impressions.

"What should I expect in Viet Nam?" was one of the questions rolling through Ravi's mind before he arrived at Tan Son Nhut airport. Then an unexpected greeting in the Saigon immigration office welcomed him.

"A student? I'm sorry students aren't allowed into the country!" stated the immigration officer flatly and coldly.

To come so far and then not even be allowed entry! This couldn't be the Lord's will. Suddenly from out of nowhere, a missionary walked over and with a facility of language and familiarity with the country, helped him get through. Foreign students are not welcomed by the American authorities because of some political unrest caused by anti-war agitators, usually students, in the past among the nationals.

This lack of status, being a "student", was another problem which affected Ravi's ministry, not only among the nationals, but also among fellow Christians. While degrees and other accomplishments are highly respected in Vietnam, it is foreign to their way of thinking to take a "mere" Bible student seriously or grant him their full attention. For this reason the early meetings of the tour were ill prepared and interpretation was poor.

Ravi was torn by frustration, because of the difficulties the "Interrupter" had with his messages. A serious remark at times would bring gales of laughter and embarrassment. How could people possibly grasp the essence of his message, he wondered.

That evening on his knees before the Lord, an answer came from I Cor. 1:2. He was not to be dependent on "lofty words of wisdom". His effectiveness rested in the Lord's ability and provision, not his own. What a comfort to know the power of God even in seeming failure!

Ravi came to a new realization of God's love and protection. In every instance, the loving Lord proved Himself faithful, and even had already undertaken for his personal safety. While driving back from Dalat, the car suddenly developed engine trouble causing a delay in their schedule. Starting out again they rounded a corner to face a bullet riddled car and a blood soaked body. It could have been they!

He preached in Quang Ngai near Mai Lai which was rated 48 on a 50 scale of danger. But Ravi could feel the protection of the Lord surrounding him, despite the evident threat.

What did this summer reveal to Ravi? It showed him that God's love is im-

measurable and longsuffering. But watch it! God is not playing games with man. He has meted out His anger and judgment upon sin. He has spoken and is speaking in Vietnam.

It is Ravi's concern, whether we will heed the warning that has been poured out on Vietnam, and seek the face of the true and living God. He feels very strongly that God will judge the western church and the western world, unless repentance and a turn to God are evident.

How much longer will God allow sin to run rampant in our land? If judgment does not come, says Ravi, "God will have to apologize for Sodom and Gomorrah!" As Jeremiah once pleaded with Israel so long

ago, so does Ravi: "Let the West wake up, because this judgment is only a step away unless we repent!"

Ravi witnessed a deep work of the Holy Spirit in men's hearts. Conviction of sin and repentance came. The once sparsely attended meetings were now past. Now, not only did unchurched Vietnamese respond, but national pastors and youth leaders came forward to do business with God. "Pray," says Ravi soberly, "that this might happen in Canada before it's too late."

He tells the story of a Christian soldier who was blinded in battle, and as was the native custom, a woman was given to him for his use. But the soldier never laid hands upon her. Soon they truly fell in love and married. Once, overhearing a

conversation, that perhaps he would not have married her if he had had eyes to see her homeliness, the soldier replied: "Sir, I welcome my blindness, for it has caused me to see her real worth. Her 'soul' worth!"

Perhaps in this same way, God is using adverse conditions to allow man to see the far greater values, not only in Vietnam, but right here in Canada. Pray not only for Ravi, but also for Canada, that the message of repentance might be heeded before it's too late. God's love is longsuffering. But His Spirit will not always strive with man.

by Dzintra Bluks, Andy Clowes,
Nancy Peckover

More About The Occult

Occultism is news! It is also terrifying, mind-bending and soul enslaving. One cannot meddle with these satanic forces without paying a price, and often a terrible price.

Occultism in its thousand manifestations is snaring the unwary, and deceiving even "the elect".

Our September 1971 issue on occultism brought forth a flood of responses and requests unparalleled in the 77 year history of the Recorder.

The majority of our correspondents thanked us for the eye-opening facts presented. Hundreds of additional copies were requested. A few are still available.

Some questioned our sweeping statements. But they were not published thoughtlessly, but only after deep research, investigation and strong conviction. Indeed, we could have said more.

One letter queries mental telepathy (a part of E.S.P. — Extra Sensory Perception) as a segment of the occult. The writer felt that E.S.P. is useful in transferring needs and prayer requests from one believer to the other! In reply we wrote:

"You raised a question regarding the occult issue of our Recorder, and the possibility that mental telepathy may be an exercise of Christian concern and interest.

"I could not more strongly say, that anything in the area of the occult should not be a part of the Christian's experience or activity. I think one of the things that the Christian forgets is that he has been called into the ministry of the Holy Spirit Who is to guide us into all truth, to bring to our remembrance the things that God would have us concerned with.

"When people move into the area of mental telepathy and extra sensory perception, they are playing deliberately into

the hands of the Prince of the Power of the Air, and Satan takes advantage of it. Mental telepathy merely means the person has mental powers that are greater than other powers, and the Christian can and must only subscribe to the supernatural power of the Holy Spirit in his life.

"Many spiritual things come to the attention of the concerned and Spirit-filled Christian, but these are brought by the Holy Spirit, not by the personal and mental exercise of the individual."

Others felt ouija boards are "fun" games. We reaffirm that all ventures into the supernatural, apart from the ministry of the Holy Spirit (see key article by Mr. Duez in this issue) leaves one open to the devices of Satan.

As we are writing the above, some publicity material regarding a "new encyclopedia of the supernatural" came to hand. It is called "Man, Myth and Magic," doubtless an expansion of the magazine that has been on sale for some time.

As a tool of research and understanding of these forces, the encyclopedia may be helpful. But the popular pitch is not towards study, but towards experience. The publicity invites the reader as follows:

We are not condemning the publisher or seeking to undercut sales. We are warning our readers to be careful and selective in what they read. Printed material is powerful.

Benjamin Franklin once said: "Give me 26 lead soldiers and I'll conquer the world." And the 26 letters of our alphabet, set in cold type, arranged into words and sentences, are powerful weapons indeed. Be careful.

Are you puzzled? Do you wonder who "The Processors" are? Is "The Way" a Biblical movement? Are the worshippers of Krishna of the Hare Krishna movement finding God in the mysticism of the east? Is "Plain Truth" either plain or truth?

"Search the Scriptures" said the Lord Jesus Christ, and you will find truth. Recently we read this:

**"THE GLORIOUS BIBLE!
THIS BOOK REVEALS THE MIND OF
GOD,**

the state of man, the way of salvation, the doom of sinners. It rewards diligent labor, but condemns all who trifle with its contents.

Its Author is God, its writers were men,

You Are Invited to Probe Far Deeper Into The Human Soul Than Man Has Ever Ventured Before.

- TO EXPLORE THE VERY QUESTIONS OF LIFE AND DEATH.
- TO DISCOVER THE NATURE OF GODS AND DEMONS, ANGELS AND WITCHES, STRANGE CULTS AND FORBIDDEN RITUALS.
- TO SEEK ANSWERS TO THE MYSTERIES OF THE HUMAN MIND THAT HAVE BAFFLED AND DEFIED EVERY RULE OF SCIENCE.

it's infallibly inspired. It's given you in life, opened in judgment, and will endure forever. It's a mine of wealth, a river of pleasure, and a paradise of glory. God's glory is its end. The Lord Jesus Christ is its wonderful Object, and our good its design. God's Word is the traveler's map, the pilot's compass, the pilgrim's staff, the soldier's sword, and the believer's log. The Bible contains light to direct you, comfort to console you, food to sustain you, wisdom to teach you, fire to warm you.

Here Heaven opens, Paradise is restored, Hell's gates are disclosed. Its histories are true, its doctrines are holy, and its precepts binding. Read it thoughtfully, read it frequently, and read it prayerfully.

Read it to be wise, believe it to be safe, practise it to be holy, memorize it to grow."

These are the oracles of God, and they are neither myth nor magic. Be Bible people, not cultists or occultists.

A Garden for all Seasons

First, plant four rows of peas:

Presence, promptness, preparation, and perseverance.

Next to these plant three rows of squash:

Squash gossip, squash indifference, squash criticism.

Then plant five rows of lettuce:

Let us obey rules and regulations.

Let us be true to our obligations.

Let us be faithful to duty.

Let us be loyal and unselfish.

Let us love one another.

No garden is complete without turnips:

Turn up for meetings.

Turn up with a smile.

Turn up with new ideas.

Turn up with determination to make everything count for something good and worthwhile.

Record Scripture Distribution

The Canadian Bible Society reports a record Scripture distribution program for Canada in 1970.

There were Bibles, Testaments and Scripture portions given out to an incredible total of 1,922,244!

His Word will not return void.

And an Apology

In the September issue, we carried the fascinating account of what is happening to the Bible Society's work BEHIND THE IRON CURTAIN.

Unfortunately, credit for the article was inadvertently omitted. It was also from the Canadian Bible Society report.

Sorry for our negligence,

We are always interested in what other Colleges say in the present, mixed-up, educational situation. Mr. L. T. Holdcroft, President of Western Pentecostal Bible

College in Vancouver caught our attention with the following article in their Campus News. We pass it on, courtesy of Mr. Holdcroft,

A CHRISTIAN EDUCATOR'S CREDO

I BELIEVE THAT no man is genuinely educated except he has achieved a working knowledge of the Bible.

THAT man achieves culture, freedom and well-being in direct proportion to the extent in which he centres his life on the spiritual plane of existence as distinguished from the material.

THAT the greatness of a man's power and the degree of his usefulness to his fellows is the measure of his surrender to Jesus Christ.

THAT preparing men and women for the service of Jesus Christ is the most important task in the whole educational spectrum.

THAT the transmission of values is more important in the education of our youth than the mere transmission of facts.

THAT society and the Church seldom notice who teachers are but the perpetuation of these institutions depends upon what teachers do.

THAT the heart of education is the education of the heart.

THAT to educate a man in mind and not in morals is to educate a menace to society.

THAT education does not mean teaching people what they do not know; it means teaching them to behave as they do not behave.

THAT an educated person is one who voluntarily does more thinking than is necessary for survival.

THAT even though the Bible recognizes the limitations of the human mind, by no means does it discourage the use of the mind.

THAT the ministry of a teacher affects eternity; he can never tell where his influence stops.

THAT being educated means to prefer the best not only to the worst but to the second best.

THAT the purpose of education at the elementary level is to teach the pupil to walk alone even while he walks with God; the purpose of education at higher levels is to teach the pupils to walk together with one another and with God.

THAT manhood, not scholarship, is the first aim of education.

THAT teaching today should emphasize methods of thinking about the subject rather than the mere memorization of facts that the teacher feels are important.

THAT the aim of education is not to convert the mind into a reservoir but into a living fountain.

THAT it's not what's poured into the student, but what's planted that counts.

THAT what sculpture is to a block of marble, education is to the human soul.

THAT all transmission of knowledge involves a degree of indoctrination, and this is just as true when teaching chemistry or political sciences as when teaching the Bible.

THAT secular education at best prepares only for this life; a thorough Christian education prepares not only for this life but for all eternity.

Institute of Contemporary Christianity Formed

Oakland, N.J. (BJ): The Institute of Contemporary Christianity has been formed to aid the evangelical Christian church in its fight against the renewed and intensified assault of the occult and Satanism. This attack has aptly been described as "the second coming of Satanism in America." It is often looked upon as the demonic activity foretold in the Bible concerning the last days.

Under the leadership of its directors,

James Bjornstad and Shildes Johnson, the Institute is particularly concerned with the effectiveness of the occult on high school and college age young adults. The information collected and developed by the Institute will be disseminated through various methods and media. Bethany Fellowship will be publishing its first project late this summer, entitled, *Stars, Signs and Salvation in the Age of Aquarius*. Those wishing further information should write to the Institute at Box A, Oakland, New Jersey 07436.

Faculty and Staff Honoured at Annual Meeting

It was a good and a gala evening when the Corporation and Board of Governors held their Annual Meeting at the Granite Club on October 21.

Hosted by the Chairman Robert McClintock and his wife, the annual meeting was "special" in several ways.

It was the first time that faculty, staff and wives (or husbands) had joined in the Annual Meeting. In all, about 300 attended the dinner.

Eight of the faculty and staff were honoured for service of 10 or more years at the College. (See accompanying picture.)

Dr. Boehmer in his Presidential address referred to the "historic occasion" coming at a time of educational ferment and financial distress for so many Christian Colleges.

Mr. Mel Steinmann, as Executive Director of Stewardship, then presented the College's "Faith Promise" method of establishing and maintaining a sound financial policy. (If you want to learn more about the plan, write Mr. Steinmann.) Before the evening was over, a large number of the "family" had assumed the responsibility of a "Faith Promise".

It was a good night. It could mean much to the Lord's work in the days ahead.

Why not get in on the "family" plans?



Mr. C. W. Stephens presents a gift to Chairman R. McClintock and Mrs. McClintock.



Faculty and Staff honored for long service at O.B.C.

Left to right: Dr. W. R. Foster, Mr. W. Wallace, Miss L. Sottley, Mr. D. C. Percy, Miss I. Essery, Mr. E. L. Simmonds, Miss L. Arndt, Mr. K. A. Ecklebarger.



Rev. G. Griffiths leads the devotional.



Dr. Boehmer giving his President's Address.



Mr. McClintock, host and chairman of the Annual Meeting.

ATTENTION —

INTERESTED IN CHRISTIAN EDUCATION? THEN PLAN TO ATTEND ALL-DAY AUDIO-VISUAL CONFERENCE

January 8, 1972

Begins: 9:00 a.m.

- Seminars and workshops on use of various media in local church Christian education.
- Displays of audio-visual equipment and materials.
- Special multi-media presentations.

ALL SESSIONS AT ONTARIO BIBLE COLLEGE

PUBLIC INVITED — COST: \$1:00 per person

Auspices — O.B.C. Christian Education Dept.

For further information contact:

Rev. D. Bell, B.Th., Th.M., Chairman

500TH TRIBE

"If your God is so wise, why hasn't He learned our language?" This provocative question posed to young Cameron Townsend by an illiterate Guatemalan Indian some 50 years ago had no ready answer. His language was one of 1,000 known languages without a single verse of Scripture. Trusting God to provide the answers, the pioneers of Wycliffe Bible Translators optimistically set their goal of Bible translation in 500 tribes. Now, translation work in the 500th tribe is a reality. However, since Townsend began, the number of unwritten languages discovered reaches 2,000!

While some men reach out for the moon and beyond, millions more are bound in the ignorance of another age, sealed off from our time by strange unwritten languages. They have never learned one of the world languages and no one has yet cared enough to learn theirs. It is a simple fact that without a common language, there can be no genuine communication, no deep bonds of friendship, no expression of God's love. What about these, the unreached? These new challenges have brought to Wycliffe a unique breed of men and women to do the job. Wycliffe workers are especially trained to learn these unwritten languages, to devise alphabets for them and give them written form. Their work does not stop with translation of the life-giving Word. They also prepare educational materials, teach the people to read, and help them adjust to a new and fast-changing world.

Wycliffe Bible Translators works with its sister organization, The Summer Institute of Linguistics, Inc., which is responsible for linguistics, training programs, and government contracts abroad. Jungle Aviation and Radio Service "JAARS" is its Aviation Communications Arm. The Wycliffe Bible Translators, Inc. is an independent endeavor and is not endowed. It has more than 2,200 members serving in 23 countries.

The Word of God in the language of the tribesman is a powerful force for evangelism. Thousands have found new life in Christ through the translated Scriptures. Wycliffe's new goal is a translation team in every tribe by 1985. It can be done. Through God's power and your help it will be done.

Support the translation and distribution of the Scriptures.

The Word For The World!



"THE BODY OF CHRIST IN ACTION"

Missionary Conference Theme for 1972

Theme Speaker: Dr. Vergil Gerber, Executive Director, Evangelical Missions Information Service (E.M.I.S.)

Also: Speakers, Panels, Films, Counselling, Displays

Dates: January 25-28, 1972

Times: Mornings 8:45 a.m.
Afternoons 2:00 p.m.
Evenings 7:00 p.m.

ALL EVENING SESSIONS

in

KNOX PRESBYTERIAN CHURCH
Spadina Ave. & Harbord Street

ALL ARE WELCOME TO ALL SESSIONS

Alumni News

Compiled by: lone Essery and Mildred Murray

Alumnus of the Year



Rev. George Darby, Alumnus of the Year.

During the Alumni Homecoming Banquet on October 2, another significant milestone was passed. The Alumnus of the Year 1971 was announced with the reading of the following citation:

Honors are not sought by the true man or woman of God. Yet there comes a time in many lives when recognition and congratulations are not only due, but by their reflection of their source, they honor and glorify the God Whom they love and Whom they serve.

The Alumni Association of Ontario Bible College does not urge its members on to greatness of deeds, but rather to greatness of faith and faithfulness in service — service that is effective and fruitful in the Kingdom of God.

For a whole year, the Alumni Executive surveys the areas where Alumni are serving. Then, through prayer, consultation and unanimous decision, one member is recognized as having fulfilled, to the glory of God, a task that calls for thanksgiving and recognition. Neither length of time nor public acclaim, neither type of service nor mere personality lead to this annual honor. Yet, some who have grown old in the service of the King have been thus recognized. Others who have rendered unusual service have been acclaimed as Alumnus of the Year. Others by winsome willing and fruitful lives have been selected.

For 1971 the Alumni Association has tried to select a man who graduated 40 years ago in the class of 1931. He is a man of outstanding ability in Biblical

exposition; of intellectual depth; of effective, fruitful pastoral and Bible Conference ministry. He has helped weld together the Canadian and American brotherhood of believers. He has ever had a missionary passion and a heart for the "have nots". His ministry has challenged youth and adult; the intellectual and the common people who hear him gladly. Wherever he has gone he has been faithful to the inspired, infallible and inerrant Word of God. He has preached Christ and Him crucified and coming again. He has exemplified all that Ontario Bible College stands for, and has brought honor to his alma mater. Therefore, as President of the Alumni Asso-

ciation of Ontario Bible College, and on behalf of its membership, the President, Dr. S. L. Boehmer, the Board of Governors, the Corporation and Faculty, I am happy to present to you.

**REVEREND GEORGE DARBY,
GRADUATE OF 1931,**

as

ALUMNUS OF THE YEAR, 1971

Stewart L. Boehmer **Gordon W. Dorey**
College President Alumni President

Our sincere congratulations to George. He faithfully represents his Lord and his College.

Alumnus in the News

REUBEN CHAPPEL — ONE OF A FEW



He isn't looking puzzled in this picture. Reuben Chappell, '26, is admiring one of the most interesting and complicated glass-blowing jobs he ever did in 44 years at University of Toronto.

Reuben was recently honoured by U. of T. in a full page write-up of his skills and contributions to science. Here are just a few quotations about our fellow Alumnus:

"There is a lot of scientific ground between the early radio tubes (remember? they used to be called "wireless valves") and the electron microscope, but one member of the staff thinks of them

both as of only yesterday. Reuben Harold Chappell of the Department of Metallurgy and Materials Science played a part in the development of each.

"There were other notable developments, too, like the celebrated Toronto Lamp, a mercury vapour source used in physics research, and the first successful liquification of the gas helium in North America and in the British Commonwealth. To all of these important and historic developments, Reuben Chappell made his own special contributions. Just recently, he celebrated his 50th complete year with the University, and during that whole time, he is proud to state, he never once took a day off for sickness.

"Mr. Chappell came to U. of T. in the fall of 1920, at the age of 23, in answer to an advertisement placed in an English publication by Sir J. C. McLennan, then professor of physics. His experience till that time had been with a factory near his birthplace in Enfield, north-east of London, where he hand-crafted a variety of objects from electric lamp bulbs to radio tubes. The latter were often made on the personal instructions of Sir John Ambrose Fleming, who, years before, had invented the first radio tube. As for the lamp bulbs, Reuben Chappell explains, 'In those days, around the time of the first world war, even small lamps for domestic use were frequently hand-made.'

"For 44 years, Chappell was the only glass-blower in the Department of Physics, and those were 44 very interesting years, marked by the contributions of McLennan, Burton, Krebs and Hillier (of electron microscope fame), Crawford and Welsh



"One-of-a-kind" diploma for Mr. Chappell.

(till recently chairman and still professor in the Department), and that great master of the podium, Professor John Satterley, whose annual "liquid air lectures" were a constant fascination of old and young alike.

"Reuben Chappell had a lot to do with liquid air and experiments at very low temperatures. For this, he was very well trained, having improved his glass-blowing skills in 1931 in the world famous glass-blowing school of Lelden, Holland, where

A.K.'s ARE O.K.!

Some are M.K.'s (Missionaries' Kids). Some are P.K.'s (Preachers' Kids). And we have several of each.

But we are particularly delighted to have some A.K.'s (Alumni Kids) to carry on family tradition. Pictured here are some Alumni progeny in the Freshman Class: Winara Schneider, granddaughter of Mr. Glen Petch, E.C. '08-'09 Sheryl Sauer, daughter of Mr. & Mrs. Clarence Sauer (Louis Watson '48-'49) Tim Roberts, son of Rev. & Mrs. John Roberts '49 (Audrey '49) Muriel Rendle, daughter of Rev. & Mrs. Gordon Rendle '48 (Hellen Mills '46-'47) Cathi Bigelow, daughter of Rev. & Mrs. Larry Bigelow '49 (Frances Hallam '49)

We'll be glad to see more of our "children". Why not encourage them to consider O.B.C.?



very low temperature research had been pioneered. He earned there the (for a foreigner) rare distinction of a diploma as "meester glasblazer" — master glassblower.

"Now in semi-retirement in the Department of Metallurgy and Materials Science, Chappel still enjoys the challenge of constructing a really complex piece of glass-work, such as the forty-jet mercury diffusion pump that he himself designed for achieving high vacuum. His spare time, he devotes to reading, to hospital visiting, which he has carried on for 40 years, and to colour photography."

Reuben is doing something even more important than glass-blowing. He visits hospitals to bring comfort and help (just ask Betty Percy!), and other needy areas; carries on a prolific missionary correspondence; and witnesses for Christ wherever he is. He may be "meester glasblazer" (master glass blower) as his diploma says. (He is the only Anglo-Saxon to hold this diploma). But he has another Master, Whom He loves and serves.

ON THE HOME FRONT

MISS NANCY BLACK, B.R.E. '71, recently joined the O.B.C. office staff and is Secretary to the Christian Ed. Dept.

MISS LINDA BUSSEY, '69-'71, is now working in the O.B.C. Library.

REV. ALLAN BLAKNEY, B.Th. '68, is pastor of the Christian Endeavour Church in Beverly, Mass., and studying part time at G.C.T.S.

MRS. ELEANOR BROWN (BARFOOT '59) moved to Toronto in July to work with Gospel Recordings.

MR. & MRS. PAUL BROWNSON, '66 One-Yr. Sp., are unable to return to Columbia, S.A. (Literature Crusades). They are responsible for the overseas department in Chicago.

MR. & MRS. NORMAN BULLOCK, B.Th. '63 (MARILYNNE INKSTER '58) commenced their pastoral ministry at Egerton Street Baptist Church, London, Ont., in June.

REV. PHILIP COLLINS, B.Th. '58, in Vancouver, is the B.C. Area Minister (Baptist Union of Western Canada) after ministering 14 years in N.B.

REV. DOUGLAS COOMBS '52 became pastor of Kingsway Baptist Church, Toronto, in August.

MR. CAM COPELAND, B.Th. '65 is Executive Director of the Cornwall Youth Residence, a boys' home in Cornwall, Ont.

- MISS DANA GLEN CRUMMEY '68 is working in the E.U.S.A. Office in Toronto.
 REV. KENNETH DAVIS '49-'50 (Faculty '61-'65) received his Ph.D. in History from the University of Michigan on May 1. He is Professor in History at the University of Waterloo and serves as Youth & Campus pastor at Benton Street Baptist Church, Kitchener.
 REV. & MRS. ARCHIE DEARMOND, B.Th. '52 (THELMA BRIGHAM '54) are engaged in a Church ministry with the W.M.S. of the Regular Baptist Churches in Huntingdon, Que.
 REV. ALBERT EIKENAAR '24 retired as pastor of the Baptist Church in Renfrew, Ont., and now lives in Toronto.
 MR. & MRS. PETER GIBBINS, B.R.E. '70 (PEARL, B.R.E. '71) are pastoring the United Missionary Church in Coborne, Ont.
 REV. FRED GOULD '49 is pastor of East Mount Baptist Church in Strasbourg, Sask.
 MR. DAVID JANZEN, B.Th. '62, in Guelph, Ont., is serving as the Protestant Chaplain at the Reformatory.
 REV. ROY LAWSON '53, London, Ont., resigned as pastor of Central Baptist Church to become the Fellowship Baptist Youth Director.
 MR. & MRS. ARNOLD McDONALD, B.Th. '64 (HELEN SHANTZ, B.Th. '64) moved from Nfld. to pastor the United Church in Morin Heights, Que.
 MR. ROBERT MacFARLANE, B.R.E. '69, in Kingston, Ont., is the Assistant Director of the Christian Youth Centre and Camp Iawah. (His wife was DOROTHY MASON, B.R.E. '68.)
 DR. & MRS. JOSEPH MACAULAY, L.C.B.M. President '60-'66 (DOREEN RAE '57) are ministering with Dr. Stephen Olford in New York, N.Y.
 MR. & MRS. ROBERT MILLER '54 (RUTH TYRER '53) are now pastoring Faith Chapel, a Rural Life Mission work in Thunder Bay, Ont.
 REV. ALBERT MOTCHMAN '34 commenced his pastoral ministry at First Baptist Church in Bracebridge, Ont., on September 12.
 MR. & MRS. WINSTON NEWMAN, B.Th. '64 (KATHRYN DUNCANSON '65) are in Shakespeare, Ont. He is pastor of the Presbyterian Church and received his B.D. degree from Knox College in April.
 MR. SYDNEY PAGE, B.Th. '67, in Toronto received his Th.M. degree in June from Princeton Theological Seminary.
 MR. DONALD PEAKE, B.R.E. '70, is pastor of the Hay Bay Community Church in Nanaimo, Ont.
 MISS SANDRA PLRCY '69 is working with the Presbyterian Mission Board at the Inner City Indian Project, Winnipeg, Man.
 REV. JOHN POSNO '41 has a 3-point charge with the Presbyterian Church in Chatham, N.B. His wife is President of the P.W.M.S. (E.D.).
 REV. & MRS. JOHN ROBINSON '50 (JOYCE BEATTIE '50) commenced their pastoral charge with the United Church, Sherkston, Ont., in July.
 REV. RONALD SCHINDEL, B.Th. '67, is the Chaplain at Albert College in Belleville, Ont.
 REV. & MRS. HOWARD SCHMIDTT, B.Th. '63 (JEAN WEST '58-60) are pastoring the South Union Mennonite Church in West Liberty, Ohio.
 MR. FRED SHAVER, B.R.E. '70 received his B.A. degree from the University of Windsor, Ont., in October and is teaching Moral & Religious Education at Pontiac Protestant High School in Shawville, Que.
 REV. LORNE SMITH '38 is pastor of Stanley Park Baptist Church in Kitchener, Ont.
 MISS MIRIAM SNYDER '69 is the Christian Education Director of Knox Presbyterian Church, Midland, Ont.
 MR. LEROY SOPER '56-'61 is the assistant pastor of St. John's Baptist Church in Nfld.
 REV. & MRS. PAUL STORMS '46 (LYDIA SORENSEN '46) moved to New Dundee, Ont., to pastor Bethel Missionary Church.
 MR. RONALD THORNTON '65-'67 is pastor of Bloem Avenue United Brethren in Christ Church, Toronto, and taking further studies at O.B.C.
 REV. WILLIAM VANDER BENT '57 is the part-time pastor of Parkview Mennonite Nursing Home in Stouffville, Ont.
 MR. JOHN WEILLER, B.Th. '69, commenced his pastoral ministry September 20 at Bethel Evangelical Baptist Church in Mississauga, Ont.
- ON FURLough**
- REV. & MRS. JACK BART '61 (MARGARET ROSE '60) at the E.U.S.A. home, Toronto. They are taking an early furlough from Argentina until August, due to daughter Pammy's health.
 MISS KATHLEEN BELL '62 (I.C.F.) home in October from West Pakistan.
 MISS BEVERLEY BRATTON, B.Th. '59 (B.C.U.) home from France until the Spring.
 MR. CRAIG COOK '59 (W.R.M.F.) in Toronto for a short furlough from his ministry as Music Co-ordinator at H.C.J.B., Quito, Ecuador.
 MR. & MRS. ROBERT KASPER, B.Th. '64 (E.U.S.A.) recently home from Argentina.
 MISS BERNICE LEE '51 (W.E.C.) arrived in Toronto in September from her medical work in Liberia, W. Africa.
 MR. & MRS. GUY LONGLEY (BARBARA BECK '49) in London, England, since June from Singapore (O.M.F.).
 REV. & MRS. LESLIE SHIEL '54 (STELLA GRUNDY '55) were unable to return to Peru (R.B.M.U.) in August due to her back trouble and his voice ailment.
 MISS DORCAS TYERS '42, in Toronto from India since May (United Fellowship for Christian Service, formerly W.U.M.S.) has "resigned from the membership and awaits direction for future plans."
 MISS JILL WATTS '66 (O.M.F.) from Singapore in October to Toronto for a short furlough before going to a work in Taiwan.
 MR. & MRS. CYRIL WELLER (DORIS LEONARD '45) in Guelph, Ont., from the Philippines (O.M.F.).
 MISS RUTH YOUNG '40 (O.M.F.) on extended furlough due to her Mother's illness and death, plans on returning to Japan in February.
- TO THE FIELD**
- MISS DONNA ARNER, B.R.E. '70 (A.I.M.) under appointment to serve in the Congo, is in France for French studies.
 MR. & MRS. FRANK BAILE '62-'65 are in Brazil for their first term of service with A.B.W.E.
 MR. & MRS. ROBERT DAVIS, B.Th. '70 (MARGARET PROMNEY '69-'70) in Singapore for orientation (O.M.F.), are leaving soon for service in Japan.
 REV. & MRS. ALBERT ERION, '59 One-Yr. Sp. (S.I.M.) returned to Somalia, Africa, in June.
 MR. & MRS. ERNEST FROST (MAY RUSSELL '28 E.C.) returned to Zambia (A.E.F.) in October.
 MR. & MRS. LESLIE GREER '65 (NORMA KIERSTEAD '58) in Nigeria for their second term of service with S.I.M.
 MR. & MRS. GLEN HENDERSON '71 Sp. (MAYBETH TYLER '71 Sp.) to Zambia in October for administrative work and nursing with A.E.F.
 MISS ELLA HILDEBRAND '29 returned to the Chad in July to be dorm mother at the Palm View School until April.
 REV. & MRS. HAROLD HILL (BETTY FRAZER '49) returned to Nigeria (S.I.M.) in September.
 BRIGADIER & MRS. GORDON HOLMES '39 (BETTY GODFREY '39-'40) to Kenya, E. Africa, a new field of service with the Salvation Army.
 MAJOR ESTELLE KJELSON '41 (S.A.)

is returning to Indonesia this month after a four-month furlough.

□ MR. & MRS. IVAN LEE '55 returned to Japan in September under Japan Evangelical Mission.

□ MR. & MRS. DONALD LUTES, '51-'52 E.C. (A.E.F.) returned to Angola, W. Africa, in July.

□ MR. & MRS. DESMOND MEED '61 (LILLIAN NICHOLS '60) went back to Ethiopia (S.I.M.) in June.

□ MISS ETHEL PARKER '48 (U.F.M.) returned to the Seminary in São Luís, Brazil, last month.

□ MR. & MRS. TOM PHINNEMORE, B.Th. '69 (PENNY B.Th. '70) to New Guinea under W.B.T. as translation personnel.

□ MISS EVELYN REGIER, O.B.C. Faculty '48-'52, returned to Japan (B.M.M.) in August.

□ MR. & MRS. WILLIAM ROGERS '49 are back in Ethiopia with S.I.M., taking charge of the Bolosso Station.

□ MISS ESTHER ROWE '49 returned to Costa Rica, C.A., as a new worker under L.A.M.

□ DR. & MRS. ANTHONY STONE (BERTHA ZIMMERMAN '44) returned to his teaching ministry at St. Stephen's College, Delhi, India, in July.

□ MISS JACQUELINE WHAN '64 to Sierra Leone, W. Africa, under the United Brethren in Christ.

□ MR. & MRS. DAVID WOODWARD (ELIZABETH GILLMAN '40) are in Seoul, Korea, filling a furlough gap (T.E.A.M.) and will return to Taiwan next year.

MARRIAGES

□ MISS JENNIFER BAKER, B.R.E. '70, to MR. DORMAN QUINTON, B.Th. '69, on June 12, 1971, at Keswick Congregational Church, Keswick, Ont., where he is pastor. MRS. DAVID DOBSON (RUTH CAVEY, B.R.E. '69) was a bridesmaid and MISS EVELYN WHITE '66-'67 played the organ. MR. TOM PHINNEMORE, B.Th. '69 acted as best man and MR. RON ANGER, B.R.E. '72, was an usher.

□ MISS MARILYN BENSON '69-'70 to MR. OWEN S. LANGE, on July 10, 1971, at St. Andrew's United Church in Rossland, B.C.

□ MISS ANN BLACKMAN '68-'69 to MR. GLEN SNIDER, B.Th. '72, on August 21, 1971, at the First Baptist Church in Waterloo, Ont.

□ MISS HAZEL BRITTAINE, B.R.E. '53, to REV. HAROLD H. FISCHER of Hemet, Calif., on July 17, 1971. The groom's daughter, MARY FISCHER, and his son DAVID shared in the ceremony. Mr. & Mrs. Fischer are residing in Morro Bay, Calif., where he is pastor of the Baptist Church.

She recently received her Master's Degree in Social Science.

□ MISS MARIAN DAWSON '43 of Guelph, Ont., to MR. DOUGLAS WM. ORMES, on May 21, 1971, in Arkell United Church. MR. & MRS. LLOYD HUNT (EVELYN WILSON '42) were best man and matron of honour.

□ MISS JEAN FRANKLIN '68 to MR. HENRY HARMS of Campden, Ont., on June 12, 1971, at St. Columbia Presbyterian Church, Kirkhill, Ont.

□ MISS RUTH FYNNEY '65 to MR. ROBERT HANDS, '60 E.C., on July 17, 1971, at Little Trinity Anglican Church, Toronto. MISS GWEN LOOK '65 was a bridesmaid. The bride's brother, REV. WILLIAM FYNNEY, B.Th. '58, acted as master of ceremonies and his wife (JOAN MacLACHLAN '57) was matron of honour.

□ MISS CAROL HAUBER, B.R.E. '73, to MR. JOHN ADAMS, B.Th. '73, on August 21, 1971, at the Bible Chapel in Caton, N.Y.

□ MISS MAVIS KAWA '68 to REV. CURTIS HOLMES (missionary to Haiti under W.I.M.) on June 12, 1971, in the Missionary Church, Hanover, Ont. REV. HARVEY S. HALLMAN '29-'30 officiated and MISS BETTY NEUMANN '68 was maid of honour.

□ MISS MARILYN KING '69-'71 to MR. ROY (RICK) GRAY, on September 11, 1971, in the Gospel Chapel, Lakefield, Ont. MISS RUTH DAVIES, B.R.E. '71, was the soloist and MISS MARILYN KILBEY, B.R.E. '72, was maid of honour. The couple are living in Beeton, Ont.

□ MISS RUTH DAVIES, B.R.E. '71, to MR. GARY STOPPS, B.Th. '71, on October 9, 1971, in Truth Gospel Church, Hamilton, Ont. The pastor, REV. JOHN W. HADALL '31, officiated. MRS. MURRAY UNRUH (DIANE, B.S.M. '72) was Matron of Honour and MR. DONALD LOWE, B.R.E. '71, ushered. MR. MURRAY UNRUH '71 was the soloist and master of ceremonies at the reception. MR. & MRS. STOPPS are in London, Ont., pastoring Glen Cairn Baptist Church.

□ MISS RUTH LAWRENCE '69-'70 to MR. JAMES CUSHING, on April 17, 1971, at Forward Baptist Church, Galt, Ont., where REV. ERNEST KENNEDY, B.Th. '66, is pastor.

□ MISS BEVERLEY LIND '66-'68 to MR. DAVID DE HAAN, on August 28, 1971, at Wortley Baptist Church in London, Ont. DR. S. L. BOEHMER, O.B.C. President, returned thanks at the reception. MRS. BOEHMER and MISS FLORENCE STACEY, former O.B.C. Housemother, were also guests.

□ MISS MARILYN BICKLE to MR. GEORGE MacDONALD, B.R.E. '73, on August 14, 1971, at the Fellowship Baptist Church in Cobourg, Ont.

□ MISS SUSAN NEUDORF, '67 One-Yr. Sp., to MR. GORDON LAMB, on April 17, 1971, in the Grace Mennonite Church, Hague, Sask. They are living in Yellowknife, N.W.T.

□ MISS GOLDIE MOLNAR to MR. JULIAN PAZIEWSKI, B.R.E. '72, on August 14, 1971, in High Park Baptist Church, Toronto.

□ MISS DIANE WHYBOURNE '67 to MR. JEFFREY LITTLETON, on March 9, 1971, at the Luther House Chapel in Petaling Jaya, W. Malaysia (they now serve as house parents at the Luther House Student Hostel). Many O.M.F. fellow workers shared in the wedding ceremony and reception, held at the Mission Home.

□ MRS. R. C. RICKER (MAUDE SWEETMAN '13) to DR. GERALD S. BELL, in August, 1971. They were married in Seattle, Wash., and now reside in Toronto.

BIRTHS

□ To REV. & MRS. MURRAY BARRON (EILEEN MICHEL '59) a daughter, Janice Eleanor, on August 23, 1971, in Toronto.

□ To MR. & MRS. STEWART BLACK, B.Th. '63 (BEVERLEY CHARETTE, B.R.E. '56) a son, Joel Duncan, on June 24, 1971, in London, Ont.

□ To MR. & MRS. BARRY BUDER '68 (HELEN GUTZ, B.S.M. '68) of Palmer Rapids, Ont., a son, Jonathon Barry, on September 15, 1971.

□ To MR. & MRS. GARY CARTER, B.Th. '70 (WENDY ERICSSON, B.R.E. '70) of Hepworth, Ont., a daughter, Sara Lynne, on September 8, 1971, in Owen Sound.

□ To REV. & MRS. EARL CLEMENS, B.Th. '55 (MAUREEN FRASER '54-'55) of Harrow, Ont., a son, Terance James, on August 5, 1971.

□ To MR. & MRS. GALVIN DADIAN '58, a daughter, Kathleen Elmas, on September 14, 1971, in Toronto.

□ To MR. & MRS. HOWARD HAWES '65-'67 (JANICE, '67 One-Yr. Sp.) in Kagando, Uganda, E. Africa, a son, Andrew Frank, on March 31, 1971.

□ To MR. & MRS. DANIEL HUFNAGEL (EVELYN CURRIE '60) in Shizunai, Hokkaido, Japan, a son, Rodney, on November 7, 1970.

□ To MR. & MRS. LANCE JOHNSON, B.Th. '69 (MARILYN ORMISTON, B.R.E. '70) a son, David Lance, on June 3, 1971, in Niagara Falls, Ont.

□ To MR. & MRS. ALLEN LAWRENCE '66, a daughter, Catherine Ruth, on June 22, 1971, in Orangeville, Ont., and a sister for David.

□ To MR. & MRS. ROBERT MacFARLANE, B.R.E. '69 (DOROTHY MASON, B.R.E. '68) a daughter, Ruth Jean, on September 7, 1971, in Kingston, Ont.

- To MR. & MRS. JAMES McMILLAN '64, a daughter, Ruth Anne Elizabeth, on June 18, 1971, In Toronto.
- To REV. & MRS. ALEX ROCKWELL (JOYCE WILLIAMS, B.R.E. '58) their fourth, son, Trevor William, on September 10, In Toronto.
- To REV. & MRS. MARTYN THOMAS '62 (SANDRA JORDAN '64) a daughter, Heather Elizabeth, on June 16, 1971, In Pointe Claire, Que., and sister for Richard and Keith.
- To MR. & MRS. MARVIN WARMAN, B.Th. '65, a daughter, Michelle Joyce, on July 20, 1971, In Chico, Calif.
- To MR. & MRS. JOHN WEILER, B.Th. '69, of Mississauga, Ont., a daughter, Deborah Lynn, on July 20, 1971, born In Highland Park, Ill.
- To MR. & MRS. CARL WILHELM, B.R.E. '68 (SHARON, B.R.E. '68) a daughter, Heidi Lynn, on July 3, 1971, In Quito, Ecuador, S.A.
- To MR. & MRS. BERT WOLFE (ERMA JUBIEN '67) a son, Steven James, on July 1, 1971, in Whitby, Ont.

DEATHS

- MRS. GORDON HANN (ALICE BAILEY '44) on April 7, 1971, in Toronto.
- MR. ALBERT BARROW '21, at the age of 87, on August 28, 1971, in Providence Villa, Toronto.

- MR. EWART W. GARDNER, husband of HENRIETTA AXFORD '42-'43, on August 29, 1971, in London, Ont.

- MISS LILLIAN MCINTOSH '22, on July 13, 1971, at Riverdale Hospital In Toronto.

Miss McIntosh was a retired missionary (S.I.M.) from Nigeria.

- MR. EDWARD W. SIMMONS '17, In his 92nd year, on August 6, 1971, In Toronto.
- MISS M. DEAN WALTERS '22, on August 25, 1970, In Detroit, Mich.

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JANET KRELLWITZ received her early musical training at the Juilliard School of Music Preparatory Division. She held a Bachelor of Arts in Music Degree with major in piano from Northern Collegiate Bible Institute in Essex Fells, N.J. and is presently completing the Master's degree in Piano at the American Conservatory in Chicago as a student of William Schmid. She is a member of the music faculty at Trinity College in Davenport, Iowa, and a Director of the American Chorus of the West End Chorale of Des Moines, Iowa. Prior to attending Northern Collegiate

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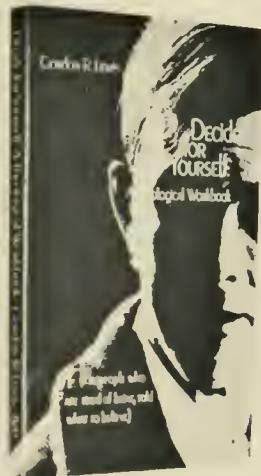
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But he is also one of the many International Students who come to us each year, then return to their homeland to serve Christ.

Recently Chidawa wrote:

"I hope you would not interpret my past silence, as I have forgotten the training and the kindness I received from O.B.C."

"Since my return from O.B.C. and Wheaton College in 1969, I have been helping in translation work. We are making a new translation of the Hausa Bible. The New Testament has been re-translated. We are now translating the Old Testament. Although the work is difficult and exacting, yet it is very rewarding spiritually and intellectually. We are three in the work; Rev. Daniel Wambudta, a Princeton Seminary graduate; Sarkin Wusasas (M. Yusulu) a very excellent informant, and myself. The comments that we have been receiving from the review committee are very encouraging. Besides the translation work, I am helping in the churches as Local Overseer. The church is growing very fast in Nigeria. Many local churches are springing up here and there. What we need most is trained leadership. I am requesting O.B.C. to help in training church leaders for us."

"O.B.C. alumni in Nigeria are Rev. Issac Bello in Jos and Mr. Moses Durojaiye in Igabaja, and many others."

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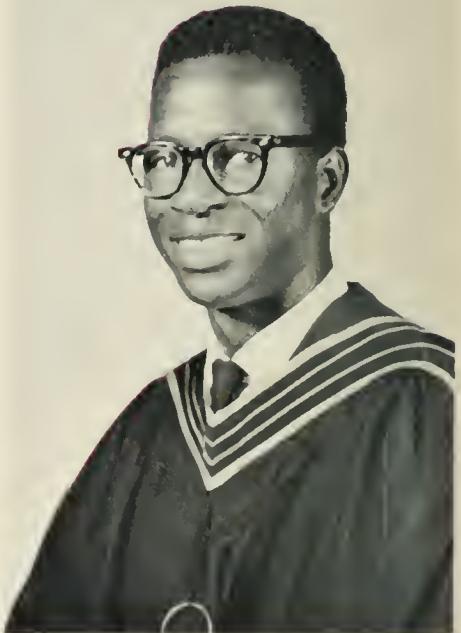
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Rev. Chidawa Kaburuk '68, Nigeria.

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